Tues. Dec 22 1964 -1- [redacted]

Must Remain in
Transcription Room

Seeing so many sit on the floor reminds me a little bit about how it was in Gurdjieff's apartment in Paris. It was a rather small room and there were, particularly around Christmastime, there was a huge Christmas tree with a lot of things on it. But it didn't prevent many people from getting in there and sitting underneath the Christmas tree and shaking it every once in a while, and people had to step over this and over that before -- there were lots of them that sat in. And Gurdjieff would come in and sit in his chair and watch, look around and see who else was there and what was going on, and although we were completely packed and we had no room for stretching your legs, it's really remarkable how many people if they want to can get together in a small place. Not to say, Don, that this is a small place. But there are many people.

So I'm glad, really, because we'll consider this the end of the year meeting, and although next week we still have another meeting, it will be a little different and there will not be as much chance of talking, although we will talk a little bit about the value of music and the value of art.

Tonight we can talk a little, if you like, about intellect, and the task and particular place that intellect has in work. But before we do that and go too much in detail, I would like to say a little bit first about what we try to do, and what I would like to try to do with all of us next year. That is, there is at the present time a certain solidarity, a certain group feeling, of something that we know we belong to a certain something that we try to strive for and we aim at, and it has a definite meaning in every person's life who is here. Every person who is here has something of that. It does not mean that everyone has it in the same way,

and that some people who are old in work, so called, may have a little bit better understanding, although one ought to be every once in a while surprised how little there is of that kind of understanding, even if one has associated with work for several years. One cannot blame the green people, but those who are not as green sometimes they ought to know better and it takes sometimes a long time before you start to understand in what sense does work really apply in ordinary life, and that it is not something that is only an intellectual curiosity.

I don't want to lower the intellectual curiosity, because it something where you should start. And also that what is based on intuition, but is based on a feeling, knowing certain things to be, without having any particular kind of a mental process, is already something that starts one in having the realization of the necessity of something that ought to be done regarding one's self. But the difficulty is always that we continue in ordinary life the way we are and very seldom really try to think that it is necessary in life to be different, by introducing something that could grow parallel to the ordinary existence of one's self. And that of course one knows in the beginning that if you try to work, that if you try to be objective, you try to see yourself as you really are, and you try to be to that extent also impartial of what you are seeing, that then ordinary life and ordinary work is not being attended to. And quite rightly, because the amount of energy, whichever way it has to be, as a certain from applicable to work on one's self in an objective sense, or energy that is used for the ordinary forms as we know them in daily life -- all of that -- whatever energy there is apparently is not available to do the two things at the same time in all kind of conditions of life, otherwise it has no particular value.

One can be interested in work. At times of course one thinks about it. It is a question of the level of one's being, of where one is at a certain time, with which one then meets a condition, or certain events, or certain experiences, and that then, at such a time, one could come to a conclusion, depending on the understanding which is related to the level of one's own being.

At the same time, when one tries in the beginning to wake up, one needs all the attention that one can bring to that particular question, and then whatever one is doing is not being done, or rather one takes a much slower course because one wants to focus and concentrate on trying to work on one's self.

Many times I think it is still misunderstood that work on one's self requires a certain level from which one operates, and that sometimes the level of being need not have any particular operation connected with it. That is, one could be really awake without any activity, and it is this state of a realization of a level of being in which one could be, which is reached by means of work, which after some time could form a background from which one starts to live, or rather, on which basis one starts to operate further. That then in such operation, that is, in such manifestations of one's self as a human being, that gradually, out of that, the realiztion comes that it is possible to be, almost I would say, to be awake in the background and at the same time continue in ordinary life with whatever one has to do.

I do not know how you understand sometimes when we talk about three different centers, and if you think that the three centers are really sharply defined centers, separated from each other. Of course you must know that the three centers are really quite mixed, and that even for the

physical center we already have the totality of the body in which there are a few organs which function in a different way, either in a feeling sense or in an intellectual sense. That already, because of that, having placed such organs as a special configuration of cells in the human body, they are part of the human body as a whole. And the question of the separation of such centers from each other -- it is a very nice name to call it, a center -- it is really nothing else but a certain functioning which takes place in certain sections of the body in a more concentrated form.

When you consider your feeling center as something that is primarily in your solar plexus, there are the nerve nodes all over the body are functioning at many times in a certain feeling way, and the resultant is that one has a definite concept of that what is a feeling in one's self, trying to define it as a result of the rate of certain vibrations which take place in the solar plexus, but that really it is connected with many cells in the body and is really distributed over the totality of one's body.

So far as the mind is concerned, it is probably the easiest to consider that as a center since it is in the head only. But at the same time there are many directions in which certain sense organs are connected with the mind. If you take such, if you take that what you see, what you hear, it is not directly in the place where the brains are, and that the connecting channel between that what I now call, that what I am in relation to the outside world and in my brain and gegistering in my brain the affect of any kind of a sense that I now experience, simply means that even with the mind it is a little bit more distributed over the body than we originally would like to assume.

Physically speaking, of course the totality of one's body is not really a center, unless you consider the totality of your body a central point for reception of certain sense organs or certain impressions that one receives. But nevertheless we do talk about certain functions that are different from other functions, and when we say physical center, it really means the practical application in the form of movements or postures of certain physical expressions or gestures or the tone of the voice which then are the expressions of a physical center as a body or as a personality as we know it, as we see it in someone else, and as we know it at times of ourselves. And that the difficulty regarding work is that I try to consider these different sides, these aspects, of the representation of my personality, in an objective way and try to see them as they happen and also that I will accept that what happens for the way it is, without any criticism, without any classification.

This, of course, is the function, you might say, of the mind. It is supposed to receive impressions of myself. But I know that immediately when my mind starts to function, there is a word for it, or there is another kind of associative thought, or something in my memory is recalled, and immediately with that all the different associations that were there before, including those that are that now belong to my memory, that that what I try to see of myself as received by the mind is usually colored in some way or other. I say it is personally colored. And of course that is quite logical, because I couldn't be as yet for me to say it stands by itself. Because everything that I receive, everything that I also act on and react to, must be and must have a personal color of some kind. The difficulty, if one wants to become objective, is that one tries to find

a certain method by means of which that what I recall need not be channeled through any particular form of my ordinary expression. That is, if one could conceive of a mind functioning solely as a recipient of certain impressions which are only recorded, and which are not further classified, and only the statement of a fact, and not even a fact in the sense that it has a word connected with it, but a fact of existence, I would come much closer to the realization of the being of myself, simply because that what then starts to function as independent of either a feeling or even an expression in any form of activity.

When we say that the mind and the feeling center and the so-called physical center have to function harmoniously with each other, I have to realize that at the present time the importance which is placed on any one of the three, is really in reverse order, and that all the time my physical center has the predominating voice in anything I do or even I feel or I think, simply because the thoughts that I have and the feelings I have are translated into an activity, or into a certain tension, or into a certain condition of my body. And the relationship between the mind and mental functions and the body is a very tight one; that is, it is closely connected. I cannot really have a pure thought without having an intention of doing something about it. Or if I want to contemplate it in myself, it will lead with my mind and the functions that take place by association, into a certain direction or a feeling, which is, although based on fact, remains for me associated with a certain position I will have to take. Either a position in the physical sense, or a position in the psychological sense.

As far as the feeling center is concerned, it is much closer connected with the body, and to try to make even a distinction between the two and to have the feeling function separately from the physical body, is almost

an impossibility.

When I consider the relationships of value between the centers, the physical center is predominate, and it has in relation to the mind and to the feeling as if the physical body is constantly the positive one and the mind the negative, and, in the sense of Gurdjieff, the feeling remains the neutralizer. It simply means this: that whenever I happen to think, my thought can become subordinated to the activity in which I will have to be engaged, because of my conditions in which I live in life. And that the force that is necessary for making such activity real, in the sense that I call it real, has to depend on the amount of feeling, the amount of which that I contribute toward such an activity.

When I see this correctly, that is, when I realize that my body dictates to me most of my activities and will influence my thoughts or my feelings, that is, that I realize that my body has its own wishes and that it has its own intelligence, although you might say on a little lower scale, and sometimes it is compared to giving the body as a whole three subcenters which function in relation to each other the same way as the large centers would function among themselves. It comes to exactly the same problem -- that that what is predominate in my physcial center is the wish and the thought of the physical center only, and that many times even the mind does not function in it when I consider all the activities that are habitual and so-called unconscious that I do because I have always done them, and for which I do not require any thought or at least very little energy to direct them.

With my wishes and my body I know well enough that I cannot make a distinction between a real wish based on a feeling and a real feeling

center, and that sometimes when I say I wish, I mean that it is that my body wishes it. That I am driven constantly by my body simply means that the body has the predominate place, since it is further developed than any of the other centers. So that even in the totality of development, the body takes the first place. The emotional center takes the second place and the intellectual the third. That is the way it has grown, that is the way, apparently, it is meant to be. That is, when I try to think clearly without any influence from my body or my feeling, I do not go very far. I immediately put whatever I think into certain words and connect it with what I have read or heard or what my associations are that are already in my mind, and I really am not satisfied until I can place it. And when it is placed, I do not want to think about it any further, because it is in a certain category. And this category has been assumed to be, by certain people, to belong to a certain range, either of knowledge, and partly of a little understanding, but in any event of something that when I know this and that and the other thing, I become a very intellectual, nicely cultured person. But in reality it does not help me anything if I know when Plato was born or what he has written, but I have to attend to the ordinary affairs of ordinary life. When I have to deal with the different people in my life, professionally, particularly, but also in more or less sociological way, that only at the time that I can more or less feel at home with them, if it is within certain passages. It does not exclude that at the time I can be very well versed in certain subjects and exchange on that kind of a basis and probably have a very good time. But does that mean really that I am behaving as a man? Or am I behaving then as a very far advanced intellectual piece of myself?

Feeling perhaps one can understand a little better, because it is something by which we are very often guided, and particularly when we try to eliminate the intellectual discussions, because we know we are a little afraid if anyone introduced too many words, that at sometimes perhaps one's feelings can get hurt. And also that certain experiences really should not be put in words at all for fear of detracting from the value of them. That is as if when one has a feeling that it is, one cannot touch the wings of a butterfly because just a little bit of the powder would come off and it spoils it forever and it can never be corrected. So sometimes the feelings that I have, the feelings that I really consider important for myself, I don't want to talk about, and it is really not so often that I want to let my hair down or that I wear my heart on my sleeve and that I trust others to understand it the same way that I myself feel. Of course it can happen. When it does happen, it is marvellous. But one does not really meet it so often in ordinary life.

We are forced to behave in ordinary life very often on the surface of certain things. The circumference of our living is very thin. It's skin deep only. And to allow anyone to enter any further into our emotional or perhaps spiritual existence is usually not done because there is very little use for it in the way we live, and perhaps not enough time is given, and to some extent not enough attention is paid to it, because we emphasize constantly the advantages of our physcial behavior with all kinds of gadgets and the way we want to live and how much easier it should be made. And perhaps we are at fault in that. Because the emphasis of science and technological developments is all the time on making it easier for one, without providing any means for how to use our time of leisure. And even if the problem is seen, we do not stop by educating our young children

sufficiently so that they can use their time for themselves in the best way, or at least to some extent usefully for themselves so that they know that if they do spend it that way they need not be ashamed.

This is of course a problem in education. The problem that we are a little bit through with. We don't have to face it! That is, we are educated. We find ourselves the way we are. We are now faced again in another year with work on one's self. And what will we do? What do we realize if we look back on what has happened? What have we looked at in ourselves? To what degree have we reached a certain understanding of ourselves the way we really are? And then on what basis will we now stand looking ahead for the next year, full of expectation, and wish maybe to work, but in any event, a wish to live. And that then the question is then, how will we live? Have we gone during this last year in the direction we really wanted to go? You have to make these kind of statements for yourself and you have to be very careful that you remain truthful, that you do not just assume that certain thing exist or have existed which do not exist or never did exist, but only were a little bit of happy go lucky wishful thinking.

You know when we talk tonight, it is in order to see the last year, to see what has happened with us, what has happened with us as a group. We pretend, to some extent, that we are interested in work, that we really try to understand something that is of importance, something that could give us at certain times help and that would enable us at certain times in ordinary life, when we need it, that it could give us guidance in order to perform, to be better in the sense that we are more awake, or that at least we try to become a little bit more conscious. That together with this consciousness, that we have developed a certain

form of conscience which can tell us and could, in a spiritual sense, be really a kind of a god, if you ~~kid~~ like to call it a god, but in any event, something to which we at times even could pray and hope then to receive some kind of an answer. I say some kind of, because it is not the same for everyone, and all of us are in that sense quite different. We may all be human beings, but our attempts, our way of looking at life, the way we try to understand it, and the way we have to meet our own conditions, the way they are presented to us and what will be our attitude towards it, how we should solve either problems that already exist, or how we should look at that what goes with us according to the wind, maybe, without any particular requirements that we have to make a particular effort. Maybe this year has been very good for us professionally. Maybe you have received a certain standing. Maybe we have been satisfied in a certain degree of vanity, or that we have received a certain form of self respect, or perhaps even love or affection, because we have behaved the way we did. You have to look at all this whenever you consider yourself, whenever you now realize what you may have been able to do.

You remember two weeks ago I gave you suggestions to do something for Christmas. To get, as it were, a little bit out of your skin. To do something a little ~~if~~ different. I would say almost just for once, although I didn't mean it just for once. I said in order to learn how to be next year, so that if you use Christmas, this particular period which I've said several times is a very difficult one, because many more things are against one during this period simply because the spiritual value of Christmas and Jesus has been forgotten entirely and has been soaked up by commercialism. So that for that reason it becomes much more difficult

for anyone to go against that particular current and it was necessary to do something special. And my suggestion was, if you remember, to do something regarding a few other people which you never would have done in any event, but would give you at such a time an opportunity to really see yourself for what you are, and to what extent you object to do even that kind of a little thing for someone else. You may have done it. I hope you have. I trust that you have at least made attempts. But what is envolved? It means that during these last couple of weeks you have seen something of yourself that is going against the grain, that is putting up certain barriers which, for the sake of wishing to continue to have friction to be used for work. You have to try to continue in the next year with the firm resolve that something of that kind again and again must take place. Otherwise you will fall back. You will not stay, not even on the same plane.

If you consider that during this year something has happened and that perhaps, let's say, because we now as a group are together and it does not include some of those who come out of curiosity. But these, let's say all of us, we are interested because work has a definite meaning of some kind, small or large, whatever it may be. That now with this you want to continue in your life as you might live it during the coming year. And how will you be? That is, where will you be? How will you meet conditions unusual to you? How will you meet conditions usual to you? How will you try to introduce this desire to be awake when everything points to the fact that you will stay unconscious as long as you let it? And that the reversal of this what is needed is that you in the first place give your mind a certain task. That is the task of the mind has to be that it, as mind, as mental function, should become positive regarding the body. Because if spiritualized means the possibility of regaining

and gaining freedom -- I say regaining because we were free in that form of life before we were born -- that then that kind of freedom should continue to exist after one dies. And that in the possibility of the formation of something that could become, at least for the time being, immortal -- I say it is for the time being, because the immortality also is limited in that first step. You remember the Kesdjan Body does not live forever. Neither will a spiritual body. But that the only solution and possibility of a real life would be in the development of an intellectual body on its own basis as a true intellect and a true thinking possibility.

For that reason, we will endow the mind with something and start out with the mind to give it a definite task. The definite task that the mind should have is to try to become objective regarding the physical body. This is something that the mind never is doing. Because the mind all the time functions with thoughts, or it functions with a certain anticipation that is an expectation of the future. It never can be objective because it never will register in the moment. Partly because the moment passes by too quick and we are not as yet adjusted to register a moment within one's mind, and even if at times it might happen by accident, there is no place for it in the mind. That is, immediately it is taken up again by a thought process and an associative process again trying in memory to recall it, as if it with the memory could again become reality.

All of this you know. We have talked about many times. We have talked about that what is now real, that what we consider at the present time real, and is unreal. That what is the moment of an existence, and that only reality of existence is a moment, and not the future and not the past. That a thought when it comes within one's mind is immediately taken up by

a variety of other little thoughts who have been there and who have been pigeonholed for a little while. And that my memory, my expectation, all the time is based on something that has been and something that might come but not as yet is. That the question the work is concerned with the realization of an experience in my mind as an existence at the moment when something happens, and, in this particular case, when it happens to my body. That is, when my body is in a certain state, and that then I receive, as it were, from such a body in whatever state it is, an impression, which is registered in a part of my mind that is at the present time not functioning and on which I hope to rely, because the rest of the mind, as it is now, as it is humanly functioning, is not as yet capable of becoming objective towards my own body self. If this is posssible, that is, the assumption still has to be there until you have it verified with your own experience. If it becomes your experience you know for sure that that is a fact, but otherwise it remains theoretically possible for you and it still stays in that part of your mind which is, I would simply call it, ordinary human mind. It is, I say before, and I say now, it is not something to look down on. It is important function of a human being. But for the prupose of wanting to wake up, it has, at the present time, no value. Simply because it cannot be objective. As soon as I try to introduce an impression in objectivity in the part of my mind which is now, I would say, human, it is immediately surrounded by the associative forms. It is formulated. It is perhaps pondered a little bit about. It is also sometimes emotionally felt. It is closely associated at the particular place where it enters with the thalamus and the hypothalamus and my emotional center, and all the different things that take place in one's mind at such a time are just impossible regarding the possibility

of being objective.

I hope you understand this. That objectivity is that everything that is not subjective. And that it is very difficult to define what is really meant. But I do know this, that if I give my mind a certain task to fulfill regarding my body, I put it in a certain place in regard to my body. I give it then a definit value regarding that what is now my body, as if the mind becomes positive, wishing to see the body as an object, and that the observer in my mind is positive regarding that what is negative, that is being observed, which now represents my body. This is the change that must take place in one. This is a form of consciousness.

You must try to see what is the difficulty really in life. The question of relationships in life. The question of relationships not only in accordance with what we have called the four different kinds -- private, personal, prefessional, and sociological -- but the question of where do I bring a relationship with someone else regard;ess of if it is a personal, professional, or even a private relationship? Where are my three centers in relation to the three centers of someone else?

Of course it is obvious that if there were a possibility of unity, of uniting and becoming a unity on any one of these three different levels, that it is in the first place necessary that they can function independently of each other. At the same time, I may not reach that kind of a state for a very long period. But even then, that I at the present time, that what I call physical, what I call feeling, and what I call intellectual, that there is a possibility of an exchange with anyone in any kind of a relationship, on any one of these three bases. And that it would be most helpful to me that the unity would be sealed threefold as it were if I could have a

relationship of understanding on any one of the three centered levels.

Physically it is fairly easy because we know we can work physically together, we can be in each other's presence and have a great deal of satisfaction. We even can include sex in communication of that kind. Naturally such a thing becomes quite easy for us because it is our life, and in that totality of being of ourselves physcially, we have received the highest possible development for man, which man can reach. Because the body has finished growing. It cannot grow any further than its present height.

Feelingly, a relationship on that basis at times can be extremely beautiful and helpful.. It very often is spoiled because it doesn't function purely. It requires very often an expression on the basis of physical center. But if it could function in a real emotional sense, independent of any one of the other two, it would be by itself as a relationship of a unity on an emotional basis almost ranked highest than any other form of unity.

Intellectually one can enjoy arguments, discussions, also reach certain understandings and really have, as I said before, a good time. And one could many times agree, and sometimes disagree. But understanding is not hurt by that, because even if I disagree, as long as I understand the opinion of someone else and the logic of his reasoning, it is quite possible for me to have on that basis a kind of a friendship, because I appreciate his thoughts even if my thoughts may be quite different from whatever he has thought.

And so this particular feeling, or the particular mental relation, or the particular physical unity is something that man is striving for in his life. And that the difficulty very often is that one overlooks the

necessity of an emotional understanding which, I say, has to be on the basis of absolute truth. Or at least as far as the truth is concerned, conceivable for a human being, as much as he can be absolute. In reality he is never absolute. But at least he will try to reach truth as well as he can, and on that basis between two people, and particularly between man and woman, it has to be so, that one is not in doubt about the feeling of the other person.

Intellectually, it is quite possible, as I say, to disagree. To have a wonderful time in disagreeing, and leave room for each other's interests. It is not necessary for an understanding on that level to have the same kind of a viewpoint. Opposite viewpoints could also lead to an understanding and appreciation and, in that sense, a form of unity.

Physically, it is a question of adaptation. Sometimes you can work very well physcially and with someone else. Sometimes your emotions or your feelings or your thoughts get in the way, and that sometimes when they do get in the way, you may be able to overcome them by continuing to work. Physically for the sake of that work, or for the sake of that kind of a purpose you have in mind when you work together for accomplishing something -- building a house or whatever it may be. That is, it is not necessary to understand each other physically as long as you can work together and can leave room. That is, it is not so much that one need not discuss or even criticize what someone else does, provided such a person remains honest in his work and even if he is a slow worker and you are a fast one, you can tolerate it because his wish to do it well, his wish to do it his way. You can help every once in a while if such a person may be in ignorance. But in any event you can tolerate a disagreement because one can work physically having a common aim outside of the two of

oneself.

Regarding this physical relationship, I say it is a question of adaptation. Sometimes one learns to conform, to be flexible, to use what someone else has done before and find out that it is also useful to one's self, that one very often can give up one's own little bits of desires for the sake of someone else, and that after all the body is not so such a tremendous tyrant, certainly not all the time, so that egery once in while for the sake of an ulterior motive ~~a~~ or an ulterior aim, it can adapt itself to conditions as they are, as one finds them.

The one thing however, when one ~~leaves~~ lives in ordinary life these three centers function on different planes, one does not come to a particular conclusion when the mind is not in relation to the physical center. That is, the difference there is between different people very often is on the basis of the argument, on the basis of nonunderstanding. I leave out the basis of emotional center because it happens so seldom that it is really there -- and when it is in conflict, when the feeling is there, the mind does not help because there is no particular language between the mind and the emotional center. So far as physical center is concerned, one can make one's self work with someone, but very often it goes against the grain because one is constantly in the presence of someone else.

This particular relationship where a person is hurt, where a person is in fault, where a person is affected by the presence of others, where the other person is not understood or where ~~one wishes~~ I wish to assert my authority, or my concern for myself, thinking that I am superior, and that because of this superiority I am entitled to tell him what to do or not to do or to get angry or to allow myself this particular state hoping

and, to some extent not only hoping but wishing and expecting, the other person to appreciate it and to understand me without I myself going out of my way. This particular inflexibility is exactly what causes such trouble between people who have a relationship, an intimate personal one or even a professional one.

Regarding the relationship towards one's god, as it surprises one, all three centers should become one. And the relationship towards one's conscience is of course paramount in the decisions regarding that what I wish to do and that what I wish to hear. So that my mind has to be attuned to that what my conscience will say. And that my body will be useful and also willing to fulfill the requirements, as you might say, dictated by my conscience.

But now regarding personal and professional. What is it that work could do in this sense? If I leave it alone, if I hope for the best, if I let it depend on circumstances simply running dry, after a little while it is not so bad any more, or I have become immune to it because gradually it doesn't hurt as much if it is repeated and repeated and repeated. Very often I simply disappear because I don't want to hear it any more or I've heard such arguments already so often and the answers always have been the same. And it is quite possible that it is, as far as I am concerned, that I come to the realization that for that and that and that it is excluded to talk about it any longer because of course there is no understanding at all possible.

This is in relation to all the problems in life. All the problems. Without any exception. You can take it wherever you wish, in any, as I say, any relation that is intimate, that is personal, that is between those you really care for, those that are near you, that you want to love to some extent, if you possibly can. And how to love them, and then how often

you wish to love because you yourself want to be praised or whatever it may be. Professionally of course you can go from now until the end of the world. You will find all kind of different relationships that will be partly you can understand them, partly you don't understand. But it is always, what is there talking, what is there feeling, what is there acting between people? And as I say, if one leaves it alone the laws of nature will take care of it. That is gradually forgetfulness, gradually a certain adjustment will take place, gradually a little bit of sloughing off, gradually certain things will not have the sting that they used to have, and the adjustment is then made more or less with a certain associative idea of rationalization, that is perhaps best better so, or that after all it is not for me to have this and that kind of happiness.

Work means this: that at such a time I introduce consciousness in my mind. I don't leave it alone. I don't want it simply to function the way it always has functioned. I want something in my mind that can take a definite position and can be, regarding the state in which I am and the experiences that I have, can take a certain position, and which can, at times, give a command. This is objectivity. This is consciousness in the part of my mind which is capable of that kind of registration, that kind of a faculty which has to be acquired by means of work. But which can be there and start to operate as, you might say, the principal observer, or at least for the time being, to become the observer of that what is taking place in my life, with my body, principally ~~it~~ my body.

That such a situation that when I say, I wish now to have my mind function consciously, that is I can say, I wish now to wake up. I wish now with my mind to be on a level of being where I can see my ordinary existence as if I am above it or as if I am free from it, or as if I am objective to that what is taking place. You can argue that for that kind of a statement

it is necessary that there is something else in me that already tells this particular mind to start to function ~~on its~~ in a different kind of a way. Because I cannot expect my mind to function on its own by splitting off something of which it has absolutely no consciousness at all. That is, if in my mind, being all subjective, I cannot expect that I have a little bit of objectivity somewhere, storedaway which at the certain time would have to become operative. Because what will put it in operation?

Of course this is still an open question because what is it in a man that makes him wish to work? That is, that makes him wish to fulfill something, at great cost sometimes, but in any event, with a sincere desire that he feels that he is not as yet fullgrown. You might say, what makes him realize that he is not fullgrown? That he is the way he is, only halfway compared to the possibility of what he could become. That kind of a thought has to come from somewhere. It has to be based perhaps on an experience or on any number of experiences. Or the different ways of his life which have given him a certain insight. Or perhaps at times, being affected by conditions from the outside world, that something in him started to gestate, you might say. Where is this little period of gestation in one's body?

According to Gurdjieff, it is the beginning of an emotional center which in every human being is the do re mi of that particular body, if it could grow out to its full growness of so la si added to it. That is that part of what is called Kesdjan. And it is that what has made Kesdjan start in an ordinary physical existence because of air, that at such a time that what is represented as air for me in a higher sense, becomes the motivating force for wishing to see myself, and to introduce into my mind the possibility at least of equipping at least a faculty of becoming objective.

Gurdjieff uses the term magnetic center for this. By magnetism meaning the kind of attraction towards that what is the real wish for real life. As if at such a time in man, he wishes for that what he should become, in a spiritual sense, as possible development for himself, in a direction which would lead, if he were religious, towards god, which would lead to his fuller development as a grownup man becoming harmonious and conscious, which would lead to the place where he would understand the meaning of his life, and also would find an answer for the reason why he existed and why he should continue to exist and what particular function he has to fulfill and what is, as a purpose, an obligation on him to respond to that what is outside of him as a higher force and which is sometimes called His Endlessness.

Whichever way it may be that it takes place in one. That is, however it happens that it happens to be touched or that it, at a certain time, comes to the foreground. Or that for some reason or other one all of a sudden, as a person, becomes aware of something else existing in one, perhaps it is the beginning of a little cry of birth, as I said before, of one's conscience within one, that at such a moment, maybe in silence, maybe in a moment of a tremendous upheaval as a result of a shock or being affected, that something takes place in me and that I remember what it used to be when I was young, as a child unspoiled.

I do not know how it takes place for different people. It really doesn't matter very much, because the fact remains that it can happen and when it does happen, does one listen? If it does happen, and you are not stupid, you will listen. It does not mean that you will do, that you are able to do, but at least your heart will be open to the possibility of having something live there which should live there permanently.

That is, your emotional body should have a permanent residence in your heart. And the way it should start is by listening to what is the real reality of one's self. Sometimes it is called essential essence, sometimes it is the holy of the holiest. Again I say, what ever way it is, it is a sacred something in one, which is at the present time, and in everyone of us, unspoiled and never will be spoiled. It is the remnant of that form of life which was placed in man when he was born on earth. And it has nothing to do with earth. It only was an expression of life, you might say, passing through. The experience of a manifestation. And creating a human being on earth. And then proceding further in the direction of its own involutionary scale or involutionary direction. And that that, as it were, a birth mark being left on all of us, and which at times in early life comes to the foreground when a baby or a young child is still, I call it unspoiled, it is uninhibited, of really being what it is without as yet being formed. In which it is, of course, extremely tender and sensitive and could very easily be hurt. As if at that time it does not have as yet an atmosphere to protect it.

If you want to read Gurdjieff about these Transaturnian perturbations, about the shocks that are measured out to human beings as they grow up. As if one could see the earth being affected by a planet which hit it and split off part and it becomes moon, and another part which becomes anulius. And that you see the result of that kind of, you might call it a principle, within youself, then you will start to realize that magnetic center has a definite function to fulfill as a remnant of god within one.

And so when one wishes to work, when one wishes to find out what is the meaning of trying to work on myself, Of fulfilling and feeling an

obligation of having to do something about myself. Of trying as it were to continue where mother nature has left off or where the earth has left off, or where the atmosphere of the earth prevents me from continuing, that then in that case I have to do something quite radical and I have to place on the throne of my mind something, although it may be a young very youthful king, nevertheless is a king who from then on is going to govern over that what is my world, mostly my body!

So this is the first rule of work. I make, and I say now I, because that what is magnetic center gradually, after sufficient divisions of itself as cells will split off and multiply, will gradually become that what I call an I, an indelible I, and I that is not touchable, which will take then gradually the position of commanding, of dictating, that is, of governing, of managing the conditions of myself, as if it is an arch, an archangel, interested in the maintenance of my world. This I, this beginning of I, this magnetic center, is that kind of wish of a certain kind of holiness which starts in one a desire of trying to see if there is a possibility out. I say it is not always this question of having problems for which there is no answer. It may be something that I realize that everything is not really the way it always looked, or that sometimes I believe that that what it is is really not it, and that sometimes as Gurdjieff would say it is upside down, and a flea is an elephant and an elephant is a flea.

I do not know enough about such thing because my mind is not interested in it. It has enough to do to take care of ordinary life. But the introduction of some substance which is different from the mental arrangement and the mental substances, if one could call the brain substances substance, that is of a different kind of quality, it is then at such a moment that

the mind is incapable of eliminating it.

This is a rule: That that what is higher has to be acknowledged by that what is lower. If one doesn't believe in that kind of a law which is universal, one may as well fold up, because then there is no hope for any human being. But if a human could believe and also prove in himself, that that what is really high will gradually eliminate that what is lower, as if, to compare it, light cannot stand darkness and that light introduced in the darkness must remain light. And that darkness introduced in light still remains light. This you must understand is a paradox, because darkness is an absence of light. How can it be introduced? Only by reducing the quantity of light. ~~How can it be introduced?~~ Therefore if I introduce consciousness in an unconscious state of my mind consciousness will be the first, and the other will become subordinate to it.

This, you might say, is first perhaps a belief. It is not a belief in a child. It is an absolute knowledge in a child. And in that sense, if one could become like a child to know this as an experience, not to know it in one's mind, there wouldn't be any further question.

It is that kind of a question that comes up when one travels from here to the sun. Why is there no shadow on the sun? The shadow is only because I am, and I am, on the back part of me, in shadow, the same way as the earth on the back part is in darkness. But if I travel towards the sun, and live on the sun, there will not be shadow because I would be ing the midst of light.

Again this question of travelling between midnight and midday, through twilight. The introducing of certain forms of consciousness at certain times regarding my ordinary forms of behavior. To introduce it at times

when in my relationships with other people I then, trying to become conscious, looking for myself to be objective regarding that what I experience and what I take in, that then because of this introduction of consciousness, there is a possibility of a hope of solving such a problem.

What does it mean? When I am talking, when I am engaged in any kind of a relationship and things run away with me and I say things that I shouldn't say, or that I will be sorry for afterwards, or that there is too much emotion in that what I say, or the anger, or even overjoyment, or even sentamentality, or even just ordinary existence, with a certain coolness, without any heart, superficiality, and all the nonsense that we spend our time on. When that happens to me, and I see it, then I introduce a kind of a mental process. This particular process means that I am in regard to that what is taking place in me, that is what is taking place in my body, and what is taking place because of being affected either in a feeling center or even in my mental center, that I become aware of this. And this awareness introduces in my mind a very definite balance. So that the balance is shifted towards, more towards my mind, taking it away from that what is my behavior form, and that then at times it will be possible for me to select the right words. To be able to control my temper. Not to say all the time what comes to my mouth because somehow or other I would wish it. But that I consider, and I, in relation to the other person, could take in that what takes place and realize what takes place in me without immediately going into an activity, which in an unconscious way I always would fall into.

This is what I mean by trying to wake up. When one introduces this of a different kind of quality, that what I now look at becomes different

because I look at it from a different kind of a standpoint, or, I would not say with different colored glasses, because the way I look at it is from the standpoint of light. That is, that what I see as a manifestation of myself, as a little representation of that what is a spectrum of my totality of beg-havior. At such a time the totality of myself is reduced into one and I am then, with all the spectral colors, in light. In white light.

This is the problem regarding work. This is the only solution regarding living, because in ordinary life you remain subject to all the laws of gravity, to all the laws that pull you down physically or psychologically. And there is no way out. Than only after a while you may want to go to an uninhabited island, or you may withdraw from the rest of the world. You prefer a little ivory tower, or you prefer certain things of your own little kind of community without having too much contact with the rest of the world. But you will not become a man who can stand up on any condition at any time and knowing what to do, to think, and to feel. This is a definition of a harmonious man, a man who should be at any one time that what a man ought to be, knowing what he should do because he understands the conditions in which he lives and he understands his ability to act.

This I say is a very simple solution to all of us in our relations in next year. Your life is continuing. Let's hope it will continue over a year. Let's hope you won't die. Let's hope you have opportunities. Let's hope you remain healthy enough so that you don't have to spend too much energy on trying to think how to get well. Let's hope you will be able to get up in the morning with the desire that you want to live. Let's hope that you really remain healthy, that your mind could become clear and is not entirely ~~satisfied~~ cluttered up with the ordinary affairs of nonsense of life.

But there is some room somewhere in your heart for the wish to become a real man. And that with this now, you start out to see your connections, your relations, to different kind of relationships, and you write this out every once in a while: Today I was a monster, I behaved like a nincompoop, I did not know how stupid I could get; or, today I was really remarkably marvellous, and I fell asleep all the time because I know that when things go right with me I have no desire and no wish to work, that there is a golden mean of how to be able to be in between. Not too much affected by the things which hurt us and bother us simply because they take us away and I am and I remain identified with it. And not too much on the other side of a certain enjoyment ~~with~~ which puts me in a sleep, because I am so completely identified that I have no desire to do anything about myself. But, as I say, the golden mean, that has something of gas and something of air, and that I become as if a carburator functioning for a rightly puring engine. In my life as I must now live it. So that I do not withdraw from it. I face it. That I have courage to face it. That I will say regardless of whatever has happened in the past, I now know what is needed for me to do. And that you remember that when we now talk about whatever the year may have given, that you now make a determination for yourself -- the coming year is as an opportunity for me in order to prove to myself that I really mean what I say when I say I wish to work.

I would almost say I will try to hold you to it. I will try to put it up all the time as an ideal for you. So that you don't go astray. So that you will remember how it is and what is needed for work.

I also expect you -- and this is a task I give to you for the whole year -- that you will be, regarding work, more open. That you will be more

showing, manifesting. That you will dare to talk about it. That you will speak up when it is necessary to speak up for the good right of the existence of ideas of objectivity as against many other nonsense that is so-called considered the _____ for ordinary ills.

You must consider the value of this kind of -- I would almost say a doctrine, but it isn't that -- this kind of life giving principle. It is the only way out by means of which a man can grow. It is not his growth in his mind, becoming monstrosity of a mind only. Or a human body that develops like a fakir. Or not even an emotional center that can grow out and become a monk. I is not that that man is supposed to become. There will be men who will remain in the direction of one or the other or the third center, and will of course be very satisfied and happy.

But what will become of your children when they need attention, when they have nothing to do with you being a fakir, or a Zen, or a Buddhist, or a monk? You can not talk to them even in ordinary terms, because they have absolutely no use for a saint or a yogi.

And what is true with your own children, it is true with those you have dealings. What good does it do you if you can tell them that you went to church yesterday, when today you simply knife them and cut them, cut their throat.

Your attitude towards work should be that you become, I wouldn't say an example, but at least that you show that there is something in you that is alive of which you are not ashamed. And that you regarding the different people who also so-called -- I use these terms intentionally -- so-called profess that they know something about Gurdjieff, that you tell them, this is it, and that you can be convinced of it. Because any other

kind of a statement you must abhore because you must know from your experience what is right and what is wrong. That it is never a new little bit of a way of thinking in the same kind of a center where now your ordinary mental processes take place. That it is something extraordinary, quite heterogenous from that what you are now familiar with. That it is something unusual. That it is called the elixir of life. That it is called the golden stag. That it is called the pearl of great price. These are the things we are talking about. We are talking about, to some extent, about god. We are not talking about a developed human being. We are not talking about their brains or their feelings. We are not talking principally about those who have reached a certain height in ordinary life and where every once in a while we say how marvellous, how artistic, how scientific. It's all good, but it is not for us. It was for them, for them to settle whatever it is that for them became the question of their eternity, and their eternal life, and reality. We do not know, nobody knows, what Michelangelo really felt, what Beethoven really knew to be. None of us. Because we were not there. We don't live in their lives. At most, they can become inspiring.

We are just ordinary little bits of human beings. We are faced with ordinary affairs in life that requires from us definite attitude and ways of thought and ways of feeling and a form of behavior sometimes dictated by the outside conditions in which we happen to live. And the question is, how will we meet that? How can we be better regarding that? How could we hold on to something that is not disturbing, when everything around us is disturbing us?

Make no mistake about it. Whenever you walk on the street, whenever

you are in a restaurant, whenever there is a cacaphonical noises around you, whenever you happen to see this and that in a shop window, whenever you look at TV, whenever you go and listen to the radio of a movie, or when you go to some jazz or whatever may be, whenever you participate in dancing, whenever you go to a tea party, whenever you go and have a nice little cocktail -- all these kind of things take you. Again I say, it is necessary for life, that is not that you should not do it, but you should have within yourself something that is not affected and that remains the solidity of yourself on which you can fall back, and from which you then can operate and speak. From which your feeling is fed. From which your self processes can procede so that the totality of that what you are with this solidarity indicates the level of your being. Your own being is at stake. Your level is at stake. It is dragged down constantly be the component parts when you want to give in to their particular little bits of functioning. It is dragged down as long as you remain a little child of earth.

This is not the purpose of man. It never could be. It never would be reasonable to assume that man just lives on earth and dies. For what? Just to be a little bit of transforming converting maching for a couple of grains of food within himself and then to produce, by means of a little bit of energy, some kind of a useful article in order to eat, in order to drink, in order to sleep, in order to have again force to work, in order to have some money, in order to buy food, in order to eat. And all the rest of that.

Once and for all you must make up your mind that you are engaged in something. That is that I have a feeling that you ought to be, and that I hope that you will realize that more. Last year we talked about it a little bit. This year it will be more. I will force you. I will constantly hold

it up to you that you have to work. That as long as you are in my neighborhood it is necessary to work. That is what I wish. That is what I require. That is the way I will be fed.

You sometimes say you love me. I believe it. At the same time, what good is it unless you work for yourself? You don't have to work for me. It is your soul, your being, your future, your life. That's what I am talking about. And for that I tell you at the end of this year, this year was fair. It ought to be better. There ought to be much more solidarity among us, much more understanding of each other's position. Much more willingness to see that someone is entitled to his views. Maybe intellectually or feelingly, and that they are entitled to a certain way of behavior even if you don't understand them. That it is not necessary to be a friend, but that you have to be in that sense really a comrade. That you know how to help at a time for the sake of an aim which is mutual, and outside of you as a possibility of, let's call it, eternity which may be in your case and everyone else's case that what could develop in you as an intellectual body, fullgrown in such a way that you will reach freedom, in such a way that you will continue with your physical existence. When you die that you continue to live in that body, and then, you might say, fulfill more that functions of what used to a human on a different kind of plane, perhaps reaching the possibility of being united with that what exists, or to understand that what exists as nonexisting in any form.

Whatever way in whichever way your intellect will help you then, and that your feeling center can help you, and that the ability of your body under that kind of control can be at your service, that of course is right.

But there is a year ahead. And another year, another year. I will try to assure you that I will be, as long as I can, continue with groups.

Last year I said there was a possibility I might not. No, this year I will have to. I will have to. Because that is at the present time that what I wish.

But you must help. And Iwill depend on you. That it is a group. It is a Tuesday and Wednesday group. It is not an outsider any more. You all in that way belong, and to the extent of your ability, to the extent of your insight, to the extent of willingness really to do and find out what is the truth for yourself, to that extent you have to study. You have to learn. You have to read. You have to think. About ~~it~~ that what was your behavior. So that then you can be regarding your behavior at the moment. You think and contemplate of that what you have been, in what respect perhaps you could have improved, or be different, in what respect you would have been a little bit more objective or introduced more of a little desire of trying to be more whole, more free, free from yourself, from your nonsense, from everybody's nonsense of their body, wishing this, wishing that. For what? A little bit of vanity for yourself? A little bit of so-called respect? A little bit of publicity? If it is in terms of money, go ahead, make it. But then use the money for a good purpose, and don't spend it on all kinds of nonsensical ideas.

Live like a man ought to live. This is your, in my opinion, should be, your motivation with which you go into the next year. So help me god, let me be a man. And let me pray with all my three centers, as becoming one for this one purpose, so that there is no mistake about it, and that my understanding is 100 per cent in that what that I will not falter. But that I will at times when it is possible for me to make that attempt, I remember and remember, as I now live, that I wish to continue to go in

the direction which perhaps originally was ordained, and which now I become conscious of, since I am now aware of myself as a human being striving. To the extent that I can understand perfection, to that extent. To the extent that I can understand freedom, first of my body, then of my feeling, then of my mental functioning, to that extent, I can understand it, to that extent I will wish. To the extent that I, not only in freedom, but I then could be as man should be. To the extent that I, have an understanding what it is to be a man. To the extent that then I understand how to serve. And then to that extent, that it is what is needed to yield myself, to sacrifice whatever may be required for the ~~sake~~ sake of becoming one with, and one within, and one, just one, with all. If I could understand that, then in the unity of myself, god would recognize that what he is and as such he would acknowledge. If he can acknowledge. If I can understand what is meant by infinity. If I know what it is to be. Then I can be a man. Then I can be all and everywhere. Everywhere and always, remembering myself. My real self. That self am I.

A good year. Work. Try to remember. I say it is your conscience. You talk with that. I have nothing to say about it. But it is up to you to do whatever you can. So help god all of us.

Good night everybody.